

LXVII.

MEMOIRS

OF

LITERATURE.

MONDAY, June 25. 1711.

VOYAGES de Monsieur le Chevalier CHARDIN, en Perse, & autres lieux de l'Orient. Tome premier, contenant le Voyage de Paris à Ispahan, Capitale de l'Empire de PERSE. Tome second, contenant une Description générale de l'Empire de PERSE; & les Descriptions particulieres des Sciences & des Arts, qui y sont en usage; du Gouvernement Politique, Militaire, & Civil, qui s'y observe; & de la Religion que l'on y exerce. Tome troisième, contenant une Description particuliere de la Ville d'Ispahan, Capitale de Perse, & la Relation de deux Voyages de l'Auteur d'Ispahan à Bandar-Abassi. Enrichis d'un grand nombre de belles Figures en Taille-douce, représentant les Antiquitez & les choses remarquables du Pais. A Amsterdam, chez Jean Louis de Lorme. MDCCXI.

That is, *THE TRAVELS of Sir JOHN CHARDIN, Knight, into PERSIA, and other Eastern Countries. Volume I. containing an Account of his Travels from Paris to Ispahan, the Capital City of Persia. Volume II. containing a general Description of the Empire of Persia, and a particular Description of the Arts and Sciences; of the Political, Military, and Civil Government; and of the Religion of that Country. Volume III. containing a particular Description of the City of Ispahan, and a Relation of Two Voyages made by the Author from Ispahan to Bandar-Abassi. The whole adorned with a great many Copper-Cuts*

neatly engraved, representing the Antiquities and other remarkable Things of that Countrey. Amsterdam. 1711. In 4to. Vol. I. Pagg. 279. Vol. II. Pagg. 454. Vol. III. Pagg. 254.

THERE are hardly any Books more useful and entertaining than the Relations of Travellers, when they are Faithful, and written with great Judgment. The Travels of Sir John Chardin must needs be very acceptable to the Publick, since he informs us, That *Exactness and Sincerity are the Principal Characters of his Relations; and that he thought it more agreeable to Reason and Equity to relate Things naturally, such as they are, than to impose upon the Readers by chimerical Descriptions, tho' never so Pleasant and Entertaining.* That Illustrious Traveller says, his great desire of knowing the Empire of Persia, and publishing a Faithful Account of it, moved him to study for several Years the Language of that Country, and the Customs and Manners of the Inhabitants. He frequented and constantly followed the Court: He took care to converse with Great Men, and those that were most Eminent for their Learning: In a word, he carefully enquired into every Thing, that might be worth the Curiosity of the Europeans. The Author adds, that he knows *Ispahan* better than *London*, though he has been settl'd in it above Twenty Six Years; that he speaks the *Persian* Language as easily as the *English*, and understands it almost as well as *French*; that he has seen the greatest Part of the Empire of *Persia*, and its Frontiers, in *Armenia*, *Iberia*, *Media*, *Arabia*, and along the *River Indus*; &c. Sir John Chardin made Two Voyages into the *East-Indies*. He set out from *Paris* the first time in the Year 1664. and return'd to that City in 1670. He was Six Years in the East, and the greatest Part of that time in *Persia*. He began his second Voyage in 1671. and made an end of it in 1677.

I. The first Volume of his Travels contains a kind of a Journal of what happen'd to him, and of the most remarkable Things which he observed in his Voyage from *Paris* to *Ispahan*. This first Part begins in *August* 1671, and ends with the Year 1673. The Author publish'd it at *London* in 1686. in *Folio*; and it was immediately Re-

† It has been Translated into *English*, *Dutch*, and *Highe Dutch*.

X x x

printe

printed at *Amsterdam* by Two different Booksellers, and the next Year at *Lyons*. This new Edition, which is the Fifth, comes out with many Improvements: The Author says, he has made so many Alterations and Additions, that it may in some Measure be look'd upon as a new Work. To give an Instance of those Improvements, Sir *John Chardin* has inserted at length in this Volume the *Relation of the Religion of the Mingrelians*, written by Father *Joseph Maria Zampi*; whereas he only publish'd some Extracts of it in his first Edition. I need not enlarge upon this first Part of the Author's Travels; and therefore I proceed to the Second Volume.

II. The Readers will find in it a vast Number of Observations upon the Empire of *Persia*. The Author gives a large Description of its Government, and of its Forces and Laws. He mentions the Manners and Customs of the *Persians*; the Arts and Sciences that flourish among them; Their Industry and Skill in Mechanics, &c.; Whatever concerns Civil and Military Affairs. Lastly, he gives an Account of the Religion of the *Persians*; and what he says of it is grounded upon their Publick Worship, and very Authentick Books. Among so many Curious Observations, I shall only mention some few, as a Specimen of the Author's Performance.

The Frontiers of *Persia* are most of them uninhabited, for the Space of Three or Four Days Journey, tho' the Soil be very Fruitful in several Places. The *Persians* look upon it as a Sign of Grandeur and Magnificence. By that means many Quarrels are prevented between Neighbouring Princes, and those Desert Countries are like a Partition-Wall between their Kingdoms.

The Empire of *Persia* is Seven hundred and fifty French Leagues long, from the River *Indus* to the River *Phasis*; but it is not so broad by Three hundred Leagues, or thereabouts. There is no Countrey that has more Mountains and fewer Rivers. No Navigable River is to be found in the inside of the Kingdom: Those that are Navigable run along the Frontiers. *Persia* is (generally speaking) a dry and barren Country: The Twelfth Part of it is not inhabited; and about Two Leagues from the great Towns the Inhabitants are as scarce as they are at Twenty Leagues distance. The Southern Parts of that Empire contain large Deserts, and are less provided with People than others. Want of Water is the only Reason of that Barrenness. Wherever it is plentiful, the Soil is fruitful and pleasant. There is hardly any Rain in Summer, and the Sun is so hot and drying in the Winter, that the Earth wants to be watered by the Inhabitants.

The Author believes that *Persia* was anciently much more Fruitful and Peopled than it is now. The Religion of the ancient Inhabitants, who worshipp'd the Fire, moved them to manure the Ground. 1. According to their Maxims, it was a Pious and Meritorious Action to plant a Tree, to grub up an untill'd Piece of Ground, &c. whereas the Religion of the *Mahometans* teaches them to enjoy the Things of this World, whilst they are in it, without any trouble. 2. The Ancient *Persians* lived under a more happy Government: Every Body had a Right to what they posses'd, and could not be deprived of it; but the present Government is wholly Arbitrary and Despotick. These Two Observations are attended with another, that deserves to be inserted here at length. About the Great, Emperor of *Persia*, says the Author, was a very good Prince: His Thoughts were only bent upon the Happiness of his People. When he came to the Crown, he found the Empire in very ill Circumstances, and reduced to great Poverty. His great Care and Vigilance produced a wonderful Change in the Kingdom. To give but one Instance of it, he brought into the Capital City a Colony of *Armenians*, a sort of Laborious and Industrious Men, who had nothing at all, when they arriv'd there; but in the Space of Thirty Years they grew so prodigiously rich, that above Sixty Merchants among them were worth from a Hundred thousand Crowns to Two Millions, both in Money and Merchandizes. When that great Prince died, *Persia* began to fall into decay. Many Inhabitants removed into the *Indies* during the two last Reigns; and at last in *Soliman's* Reign, which began in 1667, Wealth and Plenty sunk prodigiously.

"What is most Praise-worthy in the *Persians*, is their Humanity towards Strangers, their Hospitality, and their

"tolerating those Religions, which they take to be false and even abominable. Excepting the Ecclesiasticks, who are (as every where else) full of Hatred and Fury against those of a contrary Belief, you will find the *Persians* very equitable about Religion, inasmuch that those Persons, who embrace *Mahometism*, are allowed to renounce it, and to profess their former Religion.

The *Persians* never fight together: Their Anger goes no farther than hard Words; and tho' their Passion be never so violent, they do not blaspheme the Name of God. They cannot apprehend that the *Europeans* should swear in a fit of Anger. The Author observes that their Conversation is generally very obscene, and takes notice of several Vices that prevail among them. Young Boys of Sixteen or Seventeen Years of Age, are allowed to keep Concubines before they marry, if they appear to be of an Amorous Temper.

The Author observes that the *Banjans* who never eat any Flesh, do not live longer than other *Indians*. He adds, that generally speaking Men are not so long Livers in the Eastern Countries, especially in the *Indies*, as in *Europe*; which he ascribes to their early and immoderate Love of Women, and to their using, notwithstanding the violent Heat of their Climate, several Confections, which waste their Bodies at the very same time that they give them a new Degree of Vigour. However 'tis certain, that the Eastern Nations, especially those that abstain from Flesh, are not subject to so many Distempers.

Sir *John Chardin* discourses of the Sect of the *Soufis* among the *Mahometans* in *Persia*. It is a very difficult thing to know the Opinions of that Sect; for Secrecy is their first and most important Precept. They say, That Wisdom consists no less in Preserving the Peace and Tranquillity of the Society than that of the Mind; and that therefore no Man ought to rise up against the Doctrine commonly received. "If you have no Doubts

"(say they) about the Doctrine of your Ancestors, keep to it. If you doubt of it, enquire into the Truth peaceably, without disturbing other People". They teach, agreeably to this Principle, that there are Three Sorts of Opinions. 1. Those that are generally believed in the Predominant Religion. 2. Those that may be communicated to such Persons as doubt, and love to enquire into Truth. 3. Those which a Wise Man keeps to himself, and of which he never discourses but with those who entertain the same Thoughts. Doubting is call'd by them the Key of Knowledge; and they use this Sentence: *Whoever doubts of nothing, examines nothing; whoever examines nothing, discovers nothing; whoever discovers nothing, is and continues a blind Man.*

'Tis said that the *Soufis* acknowledge a Soul of the World; and that their Chief Doctors used to say, speaking of themselves; "I am what is, that is, the true Being: What you see is like a Garment, that covers the External and Infinite Essence call'd God". The Devout *Mahometans* look upon them as Atheists; and pretend, that the following Words contain the Mystery of their Sect. *There is one sole Essence; but there are a thousand Forms or Figures. The Form of any thing whatsoever has no Consistence or Reality. The Meaning of which is, Whatever appears to the Eyes, consists only of various Figures or Modifications of one and the same immutable Essence.*

'Tis observable that the *Soufis* put a Spiritual Sense upon the whole *Alcoran*, and all the Precepts relating to Publick Worship and the Outward Duties of Religion; and tho' they practise bodily Purifications, as other *Mahometans* do, they make no account of them; affirming, that the Worship of God ought to be inwardly perform'd. This Doctrine (says the Author) is the chief Reason why they are so much hated by Ecclesiasticks. As for them, they profess to love every body; looking upon all Men as the Offspring of a Common Father, and upon the different Sects, as so many Slaves and Servants of the same Sovereign.

The *Persians* own, that it is no easy thing to distinguish the Atheistical *Soufis* from those that are contemplative or Fanaticks, like the *Illuminados* in Spain, the *Molinists* in Italy, and the *Quicists* in France.

The *Persians* have generally a strong Persuasion of the Existence of God, and a lively Sense of a Providence, and of another Life. They express a great Resignation in their Misfortunes: They discourse of Death without appear-

appearing afraid of it, and encounter it in cold Blood. The Author has inserted in this Volume Part of their Moral Sentences. Here follow some of them.

"A true Wife Man is he, who learns of every body.

"A Man deserves to be accounted wise, whilst he seeks Wisdom; but as soon as he thinks that he has acquired it, he is a Fool.

"Honour consists in Virtue, and not in Riches; and Gravity consists in the Understanding, and not in the Number of Years.

"A learned Man knows an ignorant Man, because he has been ignorant; but an ignorant Man does not know a learned Man, because he never was learned.

"A Learned Man ought never to subject himself to a Rich Man, because the former knows a great deal of God, and the other but little. How comes it then that

"Learned Men do frequently appear at the Door of Rich People; and that the Rich are never to be seen at the Door of the Learned? 'Tis because the Learned know

"the Usefulness of Riches, whereas the Rich are most of them ignorant of the Value of Learning.

"A Fool may be known by Six Things: He grows angry without a Cause: He speaks unseasonably: He trusts every body: He alters his Mind without any

"Reason: He seeks what does not concern him: He does not distinguish his Friend from his Enemy.

"GENEROSITY is the Summary of all Virtues.

"If the Angels of Christ should go to Mecca, he would come back from thence as much an Angel as he was before.

"To serve God out of Interest, is the Service of a Merchant; out of Fear, is the Service of a Slave; out of Love and Gratitude, is the Service of a Free Man.

"Never take a House in a Part of the Town, where the Common People are both ignorant and devout.

"There are Four Signs of Reprobation: The Hardness of the Heart; The Love of the World; Self-conceit; and Impudence. On the contrary, there

"are Four Signs of Election: The Softness of the Heart; The Contempt of the World; The Mistrust of oneself; and Modesty.

"No one but a CHEARFUL Man can be truly devout.

There is a vast Number of Physicians and Astrologers in Persia. The Persians are so fond of Astrology, that unless an Astrologer assures them that the Constellation is favourable to be let blood, or to take Physick, they will not perform the Prescriptions of their Physicians. When a Man of Note dies, the Astrologer imputes his Death to the Uncertainty of Physick: The Physician, on the other side, excuses himself by laying the Fault upon the Astrologer; pretending, that he has mistaken the proper Time to take Remedies. Whereupon the Astrologers say, that their Case is very hard if compar'd with that of Physicians: Because, if an Astrologer commits a Fault, if he makes a wrong Calculation, Heaven discovers it: Whereas, if a Physician is guilty of a Mistake, the Earth covers it, the Dead Person is buried, and there is no further Talk of it.

The Physicians of Persia do strictly follow the Method of Galen, and make him Contemporary with Jesus Christ. 'Tis said in the Mahometan Legends, that Galen hearing of the wonderful Cures performed by Jesus Christ, writ to him the following Letter. I Galen a very old Man, Physician of the Body, to You Physician of the Soul. I hat I hear of you and your Works fills me with admiration, and appears to me inconceivable. Not being able to come to you, by reason of my Age, I send you my Nephew, that he may learn of you what is for my Good, and for the Good of the World. Anatomy is hardly known in Persia: The Physicians of that Country are Druggists and Apothecaries. The Stone, the Gout, the Tooth-ache, the Head-ache, the Small-pox, and some other Distempers so frequent in Europe, are unknown in Persia. The Venereal Disease is contagious; but the Consequences of it are not so dismal as in the Western Countries.

The King of Persia is the most Absolute Prince in the World, and much more Despotick than the Grand Sig-

nior; and yet the Persian Government is not so Tyrannical as that of Turkey: The Common People are more Happy under it, than in several Christian States. The Laws of the Country are very mild, and very different from the Notion we have of an Arbitrary Government. There is hardly any Kingdom, where the Subjects are so free from Taxes and Impositions. There is no Capitation in Persia, and no Duty laid upon the most necessary Commodities. The Peasants are treated with the greatest Humanity. The Soldiers live a very happy Life, and are not burthensome to the People. In a word, the Persian Laws are so good, and so favourable to the Subjects, that when a Prince takes care that they should be carefully observed, by preventing the Tyranny of his Ministers, Persia is the most Happy and Flourishing Kingdom in the World.

"The best way to judge of the Mildness of a Government, (says the Author) is to consider the Condition of the Subjects, especially of those of the meanest Rank. The Persians, either in the Country or in Cities, are well fed and well clothed. The poorest Women wear Silver Ornaments on their Arms and Feet, and about their Necks; and some wear Gold Ornaments. And therefore I cannot apprehend, why the Persian Government should be accounted Barbarous and Tyrannical, except it be for these two Reasons. First, Because the Ministers are sometimes put to death suddenly, and without any Form of Justice. I own, that the Government is extremely severe in that respect; but the People are not concern'd in it, and such a Severity is never practis'd upon them. Secondly, The Vexations occasion'd by the Governors and Ministers, are alledg'd as another Proof of a Tyrannical Government. An European Traveller will be surpris'd at such Arbitrary Proceedings; but if the thing be narrowly look'd into, it will be found, that the Evil is not so great as it is represented. We are apt to fancy, that the Persians are mere Slaves; but it is a wrong Notion. I never observed any thing that may countenance that Opinion. The Persians are at full Liberty to go whither they please, without Leave or Pass-port: They may retire with their Families and Estates into any other Country. They have a great Advantage over Christians in this respect, that they are not molested on Account of Religion. The Ecclesiasticks of that Country are neither very numerous nor very rich: Besides, they are not very intriguing, and want Authority to molest any body for his Religion. However, I would not be understood, as if the Subjects were at Liberty to set up a new Worship, or to turn Christians, or Idolaters. I only mean, that they are not molested for not going to the Mosques for dissenting from their Priests in some Points, or for Embracing the Opinions of some Sects. Every body is at full Liberty in that respect, and believes what he pleases. In short, any one that does not publicly deny the Alcoran, may safely explain it as he thinks fit.

The Persians have a great Veneration for their King, as it appears from the pompous Titles which they bestow upon him. They call him, "The Greatest of all Men living: The Source of Majesty: The Source of Greatness, Power and Glory: Equal to the Sun: The Head of Great Kings, whose Throne is the Stirrup of Heaven: The Agent of Heaven in the World: The Center of the Globe of the Earth: The Object of the Vows of all Mortal Men: The Dispenser of Good & Great Names: The Master of Conjunctions: The Head of the most Excellent Sect in the Universe: Sitting upon the imperial Seat of the first Temporal, and the greatest and brightest Being: Prince of the Faithful; born and sprung from the Throne, which is the only Throne upon Earth: King of the first Order, Monarch of the Sultans and Commanders of the Universe: Shadow of the most High God, cast over the Face of Sensible Things: First Noble, and of the most ancient Nobility: King, Son of a King, descending from the greatest Kings: Sovereign, Son of a Sovereign, a Child of the most Ancient Sovereigns; Emperor of all Times, and of all Corporeal Beings: Lord of the Revolutions

of Fate, Destiny, and Fortune.
† Mahomet.

" and

"and Worlds : Father of Victories : Most Happy Sultan, "SOLIMAN PADCHA, descended from *Sephy, Meuffa*, and "Hassen : Prince of the Supreme Power : Distributer of "Crowns and Thrones.

The *Persians* are more inclined to the Love of Women, than the *Turks* and the *Indians* ; which the Author ascribes to the prodigious Heat of their Country. Whereupon he makes this Observation. "I always find the Cause of "the Manners of the *Eastern Nations* in the Quality of "their Climate ; having observed in my Travels, that "as the Inclinations of Men depend upon the Temper "of their Bodies, according to *Galen's* Observation ; in "like manner, the Temper of the Body depends upon "the Nature of the Climate. And therefore the Customs "and Habits of Nations are not the Effect of a mere Caprice, but of some Natural Causes, which are only found out after an exact Enquiry". The *Persians* are very jealous of their Wives, and give this Reason for it ; viz. That the Last Words of their Lawgiver, when he was a dying, were these ; *Keep your Religion and your Wives.*

No Child is accounted a Bastard in *Persia*. The First-born is the Heir, tho' he be the Son of a Woman-Slave, even supposing his Father should get afterwards other Children by a Daughter of the King.

PARIS.

SOME Ancient Monuments were found last March in the Church of *Notre Dame*. The new Decoration of the Quire has occasion'd the making of a Vault to be the Burying-place of the Archbishops. The Workmen having dug up the Ground Fifteen Foot deep, found in the Foundations of an old Wall many square Stones adorned with Bas-reliefs, with an Inscription, importing that in the Reign of *Tiberius* the Company of Watermen at *Paris* built an Altar to *Jupiter*.

TIB. CAESARE AUGUSTO

JOVI OPTUMO MAXUMO

NAUTAE PARISIACI

PUBLICAE POSIERUNT.

Upon the other Sides of that Stone there are some Figures of Men armed with Spears and Shields. Among many Characters engraved upon the Edges of the Stone, most of which are worn out, there is on one side, *EURISES*, and on the other, *SENANI*.

Upon two Sides of another Stone one may see the Figures of *Vulcan* and *Jupiter*, with these Words : *VULCANUS JOVIS*. Upon another Side there is a Figure of a Man, who strikes a Tree with an Ax ; and this Word above it, *ESUS*. Upon the fourth Side there are three Birds resting on the Body of a Bull, with these Words, *TARUOS TRIGARANUS*.

The four Sides of a third Stone contain the Figures of *Cerberus* and *Polux*, of a Man fighting with a Serpent, and of an old Man with two Horns in his Head : The word *CERNUNNOS* is engraved above him.

M. Baudelot and M. Moreau de Mautour have undertaken to explain those ancient Monuments.

An Anonymous Author has publish'd a Letter in Verse upon the Opera, and other Spectacles.

Epître sur l'Opera & sur les autres Spectacles. In 4to. Page. 22.

Girls are of Age by the Law at Nine Years, and Boys at Thirteen Years and One Day. A Boy may enjoy that Privilege sooner upon an extraordinary Occasion : He goes to the *Cozy* (a Magistrate), who asks him this Question ; *Has the Devil jump'd upon your Body?* The Meaning of which is, *Are you fit to perform the Matrimonial Duties?* The Boy answers *Yes*, and many times. The Great Pontiffs, who pretend to more Modesty, ask another Question, which may be seen in the 293d. Page.

The *Persian Women* are very fond of being divorced from their Husbands : Impotency is generally the Reason they alledge for it before the Judges. Their Complaints are express'd in these Words ; *He does not do what pleases me.*

There is at the End of this Volume, a large Account of the Religion of the *Persians*. It contains several Passages extracted from *Mahometan Books*, that will be very acceptable to the Curious.

Before I proceed to the Third Volume, I shall observe, that Sir *John Chardin* designs to publish as soon as possible, 1. *A Geography of Persia*. 2. *A Compendious History of that Empire, taken from the Persian Authors*. 3. *Many Curious Observations upon several Passages of the Holy Scripture*, which he explains by the Manners and Customs of the *Eastern Nations*.

The Author does not find fault with the Musick and Dancing of the Opera : He only criticises the Poem. He pretends, that Tragedies should not have been introduced upon that Stage. The Poems that are most admired, appear to him insipid and tedious. To prove it, he mentions the Farewell of *Armida*, as being one of the most moving Passages in the Operas, and gives his Judgment about it in the following manner.

Chaque plainte d'Armide a l'air d'un Madrigal ;
Et semblant badiner en ce moment fatal,
Renaud tourne en Rondeau son Adieu lamentable.
Aux tragiques sujets ce style est-il sortable ?
Et pourrois tu souffrir tant d'helas affectez,
Tant de jolis refrains, si souvent repetez,
Et la même pensée en tant de verbiage,
Si pour toucher le coeur on compoisoit l'Ouvrage ?
Qui pense à nous toucher, doit parler autrement.
Il faut moins d'artifice, & plus de sentiment.
Que fais-je donc ? lisant ces phrases synonymes,
Ces inutiles vers amenez pour les rimes,
Je laisse joliment ces Amans lamenter,
Et sachant que ces vers sont faits pour les chanter,
J'attends que cette Scene, à ton gré si touchante,
Viennet mise en son jour par quelqu'un qui la chante,
Me faire, à la faveur de la beauté du chant,
Gouter le badinage, & le trouver touchant.

That Poet would have an Opera to consist only of Eclogues. Tragedy, says he, would not have suffer'd so much by it. Upon this Occasion he commends *Cornille* and *Racine*. What he says of the latter is contain'd in the following Verses.

Racine, après Corneille, au Theatre admiré,
Apporta sur la Scene un vers plus épuré,
Heureux si le Theatre au bon sens ramené,
N'avoit point, de l'Amour aux intrigues borné,
Cru devoir inspirer, d'une aveugle tendresse,
Aux plus sages Héros la honte & la paresse.
Peindre aux bords de l'Hydaspe Alexandre amoureux,
Laisant là le combat pour parler de ses feux ;
Et du jaloux dessein de surprendre une Ingrate,
Au fort de sa défaite occuper Mithridate.
Faire d'un Musulman un Amant délicat,
Et du sage Titus, un imbecille, un fat,
Qui coëffé d'une femme, & ne pouvant la suivre,
Pleure, se desesperer, & veut cesser de vivre.

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)